THE LUTHERAN
Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *February 26, 1946* VOLUME LXV - No. 5

I was in prison, and ye came unto Me. Matthew 25:36

The Lutheran Commission for Prisoners of War, Hotel Morrison, Chicago, Jan. 18

eading from left to right, seated: Dr. G. H. Bechtold (N. L. C.); Rev. Martin Piehler, Treasurer (Mo. S.); Rev. T. W. Strieter, Director (Mo. S.); Dr. aul L. Dannenfeldt, Secretary (Mo. S.); Dr. Harold L. Yochum, Chairman (N. L. C.); Dr. C. E. Krumbholz (N. L. C.); Dr. John H. C. Fritz (Mo. S.). anding: Rev. C. E. Wenngren (N. L. C.); Dr. Otto Nothhacksberger (World Council of Churches); Dr. Ralph H. Long (N. L. C.); Dr. W. L. Scheding . L. C.); Prof. E. T. Bachmann (International Y. M. C. A.). Those not present were: Dr. J. W. Behnken (Mo. S.); Dr. L. B. Meyer (Mo. S.); Dr. Howard V. Hong (Y. M. C. A.); Rev. L. Sanjek (N. L. C.)

DELMAR STUDIO PHOTO

Our Savior Lutheran Church, Houston, Tex., the Rev. H. G. Nuoffer, pastor, in its first meeting of the year voted to establish a Christian day school. A suitable building will be provided, and instruction for Grades One to Five will begin in September. Our Savior's will be the twelfth Lutheran school in Houston.

Mr. Carl Erne, member of Peace Lutheran Church, Wall Lake, Iowa, for the third consecutive year donated $10,000 intended mainly for institutions of charity in our Church which do not have a budgeted income. Mr. Erne is a popcorn processor, whose business during the past years has been greatly blessed by the Lord.

Mr. John McCoy, Huntington, Ind., on the ninety-ninth anniversary of his birthday, January 9, was baptized by the Rev. H. J. Reinking, pastor of the local Saint Peter's Lutheran Church. Mr. McCoy, who formerly worked for the Erie Railroad, stated that he worked so many Sundays that he had had little time to attend church. He claims to have shaken hands with all presidents since Lincoln except President Truman.

Farm and small-town listeners, according to the finding of a nation-wide radio survey by the Department of Agriculture, reported by *Religious News Service,* prefer programs featuring religious hymns and sermons to most other programs. News programs and discussions of farm problems rank second. The survey concludes that farmers favor serious programs more than city dwellers.

A Veterans' Club was recently organized at a banquet given by the Army and Navy Mothers' Club of Trinity Lutheran Church, Cedar Rapids, Iowa. Seventy-two of the 120 on the congregation's honor roll have returned from service. Chaplain (Capt.) Theo. Bornhoeft assisted in organizing the club.

A Poster Stamp commemorating the 400th anniversary of the death of Martin Luther has been issued by the American Lutheran Publicity Bureau, 1819 Broadway, New York 23, New York. These poster stamps come in sheets of 50 and cost 50 cents per sheet.

The Rev. George E. Mennen, Pastor emeritus of Concordia Congregation, Conover, N. C., enjoys the distinction of having two sons and a son-in-law who served as chaplains in the United States Army. They are, l. to r. on the picture, Chaplain (Captain) Roswell E. Mennen, Chaplain (Captain) George E. Mennen, Jr., and Chaplain (Captain) Frederick A. Graef. The first two saw service in the Pacific, the last in Europe. All three have safely returned from the war.

The Rev. George E. Mennen, Seated, with Sons and Son-in-Law

The Michigan District closed the fiscal year with the impressive total receipts of $1,152,194.50 for budget purposes, for the Peace Thankoffering, and for the work of the Army and Navy Commission. Another $108,415.52 for charities and benevolences bring the total moneys handled by the District Treasurer to $1,260,610.02. Little wonder that the Rev. A. P. Marutz, Secretary of the District Stewardship Committee, is able to term his report for 1945 "the best report in the long history of the District."

Clifton Lutheran Church, Marblehead, Mass., was started five years ago by the Atlantic District as a mission project among the unchurched. There was no nucleus of Lutherans. Today the congregation numbers eighty-eight souls and has 100 enrolled in its Sunday school. One of the teachers, a man formerly belonging to the United Brethren Church, took Dr. Arndt's Sunday School Course on "Fundamental Christian Beliefs" and made a perfect score on the final test. The church's prodigy organist, a boy of fifteen of Congregational parents, was responsible for setting up a building fund for a larger church and parish hall by the donation of a $25 War Bond. Pastor Norman D. Kretzmann serves Clifton Church. G. V. S.

New Members of Grace Lutheran Church, Austin, Tex.

Of the fifty-five souls who joined the congregation in 1945, twenty-two were received by baptism, twelve by confirmation, and twenty-one by transfer or profession of faith. The pastor of the congregation, the Rev. Paul G. Strickert, stands in the back row, second from the left. The church, located in an outlying growing section of Austin, Tex., was organized in 1939 and now has seventy-eight communicant and 151 baptized members

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THE LUTHERAN Witness

February 26
1946

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

Humility

In last Sunday's Epistle we have a long list of fastings, sufferings, and privations which St. Paul endured for the Gospel's sake. Were these listed in the spirit of pride? No. The Apostle says: "I will rather glory in mine infirmities that the power of Christ may rest upon me." That is the language of humility. We also must ever remain humble, no matter how much money, time, or effort we may devote to the work of Christ's kingdom. As soon as we lose the spirit of humbleness, we show that we have fallen prey to the temptations of the world, the devil, and the flesh. True himility is always found in the heart into which the Seed has fallen, spoken of in last Sunday's Gospel. That Seed — the Word — must ever be our stay. Therefore we pray in last Sunday's Collect:

O Lord God, who seest that we put not our trust in anything that we do, mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen. W. G. P.

Lenten Services

According to an old custom of our churches, most of our pastors conduct Lenten services. At these services the impressive Lenten hymns of our Church are sung and the narrative of Jesus' suffering and death is read, explained, and applied. Who of us has not carried away from these services true treasures of spiritual riches?

Our pastors devote much time and energy to the sermons at this time. The organists also and officers of the church bestow great care upon every feature of these hours of worship. And yet there are some who fail to garner the gifts which were bought by our dear Savior at so costly a price. They fail to claim for themselves the priceless gifts which He from whom all blessings flow is so graciously willing to bestow upon them. These people have not learned that man does not live by bread alone, nor are men cured by medicine alone, nor does a man's life consist "in the abundance of the things which he possesseth," Luke 12:15. And yet they are so much in need of this experience. They are the very ones who should crowd the churches at this time. They should ask God to give them that sweet and deep joy which the Hebrew psalmist felt and tried to express in these words: "Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart." So delighted was that man with the messages which God gave him that he declared: "More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb."

Friend, God wants to bless you; do not avoid Him, do not run away from Him. Come to your Father's house, and let Him enrich you in soul and body, with temporal and eternal blessings, Matt. 6:33. S.

A Program for 1947 and Beyond

One of the our laymen makes a number of propositions on another page of this issue. As one of leaders in the Valparaiso University project Mr. W. C. Dickmeyer is well known to many of our people. His suggestions will rouse wide interest. The constitution places the length of synodical sessions in the hands of the President of Synod. We are unable to judge whether the lengthening of the sessions from ten days to 13 is practical. But the subjects here suggested for discussion are of the first importance and should be widely discussed at our laymen's gatherings everywhere from this time forward until Synod meets.

We wish to underscore also the following suggestions for the election of lay delegates for this important convention: "In choosing laymen to represent the church at Synod our congregations should keep in mind that above everything else we should choose men who think about the problems of the Church throughout the year and are willing to make the sacrifice of time spent at the convention; men who can express themselves on the convention floor and who can definitely make a constructive contribution to the subjects that are under discussion." Our constitution, in harmony with the divine Word, accords to laymen the right to judge and make decisions in all matters concerning the Church and its work, also on doctrinal issues. But we need men who are well trained and alert. It will not do to send men as delegates whose chief qualification is that they can "get away." The suggestions of Mr. Dickmeyer are "good medicine." Let our laymen be guided by them. G.

The Fanatic's Cruelty

Again and again we have heard sick Christians complain that some fanatic has troubled them by saying, "If you had right faith and if you prayed right, you would be cured of your malady long ago." At times we found these poor victims in tears. Other pastors reported similar experiences. The well-known Dr. Dryander in his autobiography mentions a number of such cases. It is important to remember that this fanaticism is nothing new. The friends of Job were guilty of it. They came to that poor suffering man and told him that he must have committed some grievous sin, because God would not allow an innocent person to suffer so much. One of these "Job's comforters" told him

to his face: "If thou wert pure and upright, surely now He would awake for thee and make the habitation of thy righteousness prosperous," Job 8:6. The disciples of Jesus at one time also harbored that foolish opinion. When they met a blind man, they asked the Master, "Who did sin, this man or his parents, that he was born blind?" Jesus instructed them: "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him."

Certainly, Jesus knew how to pray. He prayed in Gethsemane, "O My Father, if it be possible, let this cup pass from Me." But the Father did not take the cup from Him. St. Paul was a man of faith and certainly knew how to pray, but God did not remove the thorn from Paul's flesh, although Paul prayed with great fervor a number of times that he might be relieved of it, 2 Cor. 12:7-9.

More than three thousand years ago God told us that there are many wicked persons on this earth who are "not in trouble as other men. . . . Their eyes stand out with fatness, for they have more than heart could wish," Ps.73:5, 8. That scoundrel known as Dives fared sumptuously every day as long as he lived on this earth, while poor Lazarus suffered. Right now there are many faithful Christians who are suffering. Some of these have prayed for years, but their misery has not been removed from them. On the other hand, there are wicked persons who are loaded with prosperity and with material success. Luther therefore wrote in the Catechism that God gives daily bread also to all the wicked, who do not pray for it.

But why, then, do we pray? We pray because God has commanded us to pray and because He has promised to hear us. However, the time, the hour, the place, and the manner in which God will finally hear our prayer, that must be left to Him. When God invites us to prayer, He does not call upon us to dictate what He is to do. We are to let our requests be made known unto God, but we are to submit to the Lord's will and pray as Jesus prayed, "Nevertheless, not as I will, but as Thou wilt." Has not God also commanded us to wait on the Lord? Has He not told us that we must exercise patience and hope? Ps. 42:11. S.

A Reply

The Norwegian Synod addressed our convention at Saginaw with an entreaty to revoke the Union resolutions of 1938 because, we were told, they contain doctrinal points false and divisive. After full consideration, our floor committee reported adversely on this request; its report was unanimously accepted. The Union resolutions of 1938 were not revoked.

Ever since 1938 our brethren of the Norwegian Synod have objected to the St. Louis resolutions and have circularized our clergy, "voicing suspicions and casting aspersions" (Report of our Union Committee, July, 1939). The LUTHERAN WITNESS has been singled out for criticism because it has defended these Union resolutions. It has been maintained that the editors have departed from their former position on the question of unionism. These charges, despite our pleas, have not been withdrawn. Since they are still being disseminated by those who accept the Norwegian Synod point of view, the editors believe the following statement to be both necessary and timely:

1. It is not true that our position regarding unionistic fellowship has changed in any respect. We stand by everything written by us ten, twenty, and thirty years ago.

2. We pass the same judgments and quote the same Scripture today wherever churches, also Lutheran bodies, deny any part of clearly revealed truth.

3. We have consistently, to the present day, in public and in private, testified against unionism and error in the visible Church, also in Lutheran bodies.

4. With a full knowledge of our shortcomings as Missouri Synod Lutherans we intend to meet others with that love and esteem which we owe especially to those who desire to remove divisions and offenses. To classify such as "enemies of Christ" — and this demand is made upon us — would be altogether inconsistent with Christian principles.

5. We acknowledge with thanks to God that there is in all Lutheran bodies a trend toward greater conservatism in doctrine and practice. The evidence of this trend is unimpeachable. Our duty is to encourage and support this trend. We do not inveigh against individual churchmen who, to our knowledge, are being dealt with by the proper authorities.

6. Our editors have so clearly set forth this position in books and pamphlets treating Church union and fellowship that no fair-minded person can be in doubt as to their position nor question their adherence to the Lutheran position on fellowship. It is the position which condemns both unionism and separatism as equally evil in the sight of God, since both unionism and separatism set aside the sole authority of the divine Word.

In conclusion — it does not shock us greatly to be told that we "changed our position." Say it were true, what then? Dr. C. F. W. Walther has this to say on the subject ("The Doctrine Concerning Election," 1881): "From a certain source the report has been spread that we formerly held a different doctrine on predestination from the one we hold at present; yet this is a gross falsehood, as we could clearly prove from the manuscripts of our sermons written in the earliest days of our ministry in America, if it were necessary. But it would not pay the trouble to do this; for it does not matter in the least whether we formerly taught this or that on predestination, as far as the question what is the true doctrine is concerned. Luther also taught differently in the year 1517 when he publicly posted his 95 propositions from what he did ten years before when he was consecrated a priest; but his 95 propositions were not false on that account. He that brings up and employs such proofs in order to overthrow his opponent only shows that he is forced to do this from the absence of real substantial arguments." THE STAFF

The American Standard of Living

It is generally conceded that nowhere on this earth do the people whom Abraham Lincoln called "the common people" enjoy such an abundance of material blessings as in the United States. True, even in the United States there are beggars, and there are those who suffer handicaps of one kind or the other. Just now the housing problem presents considerable difficulty. But all this does not invalidate the statement that nowhere are the people in general so well provided with earthly goods as in the United States of America. This country therefore furnishes the world with a demonstration that material prosperity does not cure all evils and that poverty is not the cause of all misery. Divorces are increasing; juvenile delinquency is alarming even the worldly. Corruption of government officials is so common that we know of honorable men who actually

(Continued on page 73)

The Necessity of Suffering

By M. S. SOMMER

A Lenten Meditation

Jesus was deeply conscious of the necessity of suffering — His own suffering.

"Then He took unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death," Luke 18:31-33. Jesus knew what He was facing. He knew what David in Psalm 22 and what Isaiah in chapter 53 had prophesied of His suffering. St. Matthew writes: "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed," Matt. 16:21. His disciples did not understand this. Peter foolishly rebuked Jesus for speaking about it. Even after His resurrection the disciples were at a loss to understand the Master's suffering. But Jesus told them, "Ought not Christ to have suffered these things?" Only after the Holy Ghost had come upon the Apostles did they understand the *necessity* of Jesus' suffering. Then Peter preached that Jesus was "delivered by the determinate counsel and foreknowledge of God," Acts 2:23.

The Bible repeatedly emphasizes this truth that it was God's will that Jesus should suffer. When Jesus prayed in Gethsemane, He prayed that God's will should be done, and thus He recognized that His suffering was the will of God. Again when in the Garden Peter wished to rescue Jesus from the soldiers, Jesus told him: "Put up thy sword into the sheath; *the cup which My Father hath given Me*, shall I not drink it?" Luke 18:11.

Why was it necessary that Jesus should suffer?

That was God's plan for our salvation? "He [God] hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him," 2 Cor. 5:21.

Do not criticize God's plan. God's ways, plans, and thoughts are far above our comprehension, but blessed are they who are not offended by the mysteries of God. Blessed are all who accept them in childlike faith.

And now let us not forget to add that the necessity of suffering extends also to the members of Christ. Jesus has told us, "Verily, verily, I say unto you that ye shall weep and lament." Again, "If they have persecuted Me, they will also persecute you." Again, "Behold, I send you forth as sheep in the midst of wolves," Matt. 10:16. And again, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever shall save his life shall lose it; but whosoever shall lose his life for My sake, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels," Luke 9:23-26.

Therefore we Christians have learned to repeat the truth: "We must through much tribulation enter into the Kingdom of God," Acts 14:22. Remember: "We must" — that is the necessity of suffering.

This suffering is not the same for all, nor does it come to all at the same time. The babes of Bethlehem became martyrs in their infancy. Paul suffered much and in many ways. At times it seems that some are spared, while others, like Job, have a very bitter cup of woe to drink; but the heavenly Father apportions to each his or her share. He has given us the assurance that He will not burden us beyond endurance. Indeed, in the midst of this suffering He will have us taste the sweetest comfort of His Word. Moreover, He has given us the promise: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8:18. In the same manner God assures us, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy," 1 Pet. 4:12, 13.

This, then, is the way to glory — by way of the cross. It is God's way. The cup which our Father gives us, shall we not drink it? It is the way which leads to eternal blessedness.

Grant that I may willingly
Bear with Thee my crosses,
Learning humbleness of Thee,
Peace mid pain and losses.
May I give Thee love for love!
Hear me, O my Savior,
That I may in heaven above
Sing Thy praise forever.

The Rise and Progress of the Missouri Synod

By J. M. WEIDENSCHILLING, St. Louis, Mo.

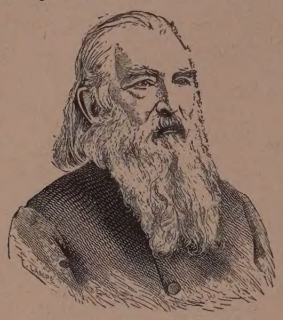
IV

The Widening Circle

While the Saxon Lutherans in Missouri were establishing their congregations on a soundly confessional basis, some other pastors were active in erecting the banner of Lutheranism in States east of the Mississippi River. These men, at first unknown to the Saxons, were also destined to take a leading role in the formation of the

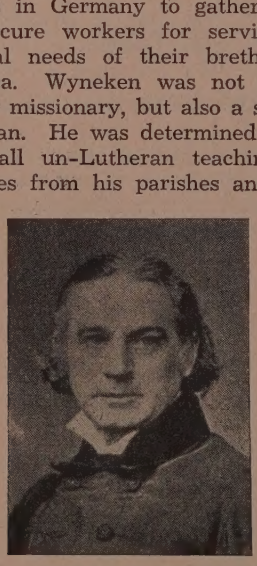
Bethany Chapel, Frankenmuth

Missouri Synod a few years later. Of this group, the chief leader and spokesman was the remarkable missionary F. C. D. Wyneken.



F. C. D. Wyneken

Since 1838 **Wyneken** had been in charge of several Lutheran congregations in Indiana and Ohio. The story of his life is one of the most interesting accounts of missionary history. Wyneken was a man of commanding personality, a rugged and noble character. As an itinerant missionary he served a wide territory. His chief task was to bring the Lutheran immigrants who lived scattered in the backwoods north of the Ohio River back into the fold of the Lutheran Church. The urgent need for more missionaries in that field caused him to visit Germany in 1841. His *Appeal for the Aid of the German Protestant Church in North America* stirred many Lutherans in Germany to gather funds and secure workers for serving the spiritual needs of their brethren in America. Wyneken was not only a zealous missionary, but also a staunch Lutheran. He was determined to remove all un-Lutheran teaching and practices from his parishes and from



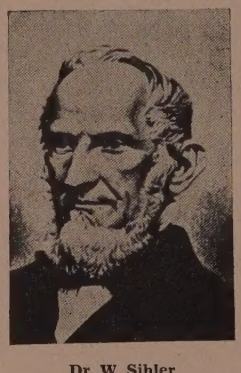
Wm. Loehe

the synod of which he was a member. With undisguised joy he hailed the appearance of the *Lutheraner*. He saw in Pastor Walther, the editor, a man of like faith and principles.

The Loehe Foundations

Wyneken's efforts to arouse the Lutherans in Germany in behalf of the needs of their brethren in America won considerable support for the cause. The most valuable friend and helper he found in **Pastor Wilhelm Loehe,** a prominent leader of the Lutheran Church in Bavaria. Loehe not only succeeded in raising large sums of money, but he also gained a number of consecrated volunteers for the mission work in America. In July, 1842, he was already able to send two ministers to this country, Adam Ernst and Georg Burger. Within a few years a goodly number of trained men could be placed into the North Central States.

Since, however, Germany could not supply all the widely scattered Lutherans in America, Loehe established a seminary at Fort Wayne, Ind., in



Dr. W. Sihler

1846, for the training of young men under American conditions. Loehe gave the school a good start by sending it two instructors, Sihler and Wolter, and eleven students.

Wyneken had left Fort Wayne in 1845 to become pastor of a Lutheran church in Baltimore. His successor in Fort Wayne was **Dr. W. Sihler,** a graduate of the University of Berlin, who had come to America in 1843 and had served the Lutherans at Pomeroy, Ohio. Besides being pastor of the congregation in Fort Wayne, he also labored as president and chief instructor at the seminary for many years. Sihler was a sturdy character, eminently practical, and a zealous champion of confessional Lutheranism. He withdrew his membership from the Ohio Synod and took an active part in the conferences which preceded and led up to the formation of the Missouri Synod. He rendered the new synod valuable services by helping to shape its program and policies.

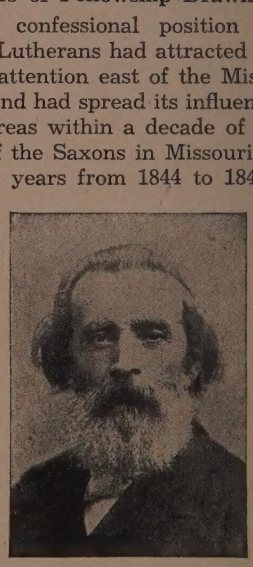
In order to establish mission stations among the American Indians, Loehe, in 1845, persuaded a group of Franconian Lutherans in Bavaria to emigrate to the United States and to establish colonies in Michigan near the Indian villages of the Saginaw Valley. Of this enterprise Loehe said:

> Not poverty is the cause of their emigration from their home country; they have, every one of them, been favored with good fortune in the homeland; some, indeed, have been prosperous. Nothing prompts them but the thought — at once humble and sublime — of founding in the wilderness of the New World a starting point for missionary work among the heathen.

Four colonies were established in the backwoods of Michigan: Frankenmuth, Frankentrost, Frankenlust, and Frankenhilf. The chief leader of the group was the **Rev. F. A. Craemer,** who immediately opened a school for Indian children and on Christmas Day, 1846, was able to baptize three Chippewa Indians. The Indian Mission was called Bethany and was taken over, in 1847, by E. Baierlein, who labored among the Indians with much success until 1853, when he entered a mission field in India. Craemer left Michigan in 1850 to become president of the seminary at Fort Wayne. Upon Loehe's advice, he, together with several others, severed membership with the Michigan Synod in 1846 and later became a member of our Synod.

The Ties of Fellowship Drawn Closer

The confessional position of the Saxon Lutherans had attracted considerable attention east of the Mississippi River and had spread its influence over wide areas within a decade of the arrival of the Saxons in Missouri. During the years from 1844 to 1846 vari-



F. A. Craemer

ous individuals and groups of conservative Lutherans in Missouri, Illinois, Ohio, Indiana, and Michigan, "all standing firmly on the common basis of the Lutheran Confessions, all of one

ind, but without any organic tie to ind them together into one organiza- on," became increasingly interested n establishing a closer and more per- anent bond of fellowship. Their in- ernal and spiritual unity motivated ne desire and ultimately the plan and urpose of perfecting an outward, syn- dical union among all who were de- rmined to adhere faithfully to the tandard of the unadulterated teach- ngs and practices of the Evangelical utheran Church.

The first conference for the purpose f organizing a new synod was held in leveland, Ohio, in September, 1845. one of the Saxons were present at hat meeting. In May, 1846, several pastors from Indiana and Ohio met with these men in St. Louis. A tentative constitution was discussed and drawn up. The third and last preliminary meeting was held in Fort Wayne, in July, 1846. This conference was attended by sixteen pastors. After several important changes had been made in the proposed constitution, the document was signed by all the men present. The revised draft was then published in the *Lutheraner* and also in pamphlet form for general distribution. After sufficient time had been allowed for careful study of the document by all interested parties, the meeting was to be held which would perfect the organization of the new synod.

Joint Prayers for Unity

A Discussion by THEODORE GRAEBNER

This discussion is occasioned more irectly by a note from one of our lay- nen in Cincinnati, Mr. H. H. Hack- tedde. Under date of February 1 he rote: "I would like to ask a question. What is the official position of our Church on prayer fellowship with other utherans? If this prayer fellowship is legal, where are the rules and regu- ations?"

This matter has come into promi- ence through the new relations etween the Missouri Synod and the merican Lutheran Church since these odies in 1938 adopted a doctrinal tatement as a basis for future fellow- hip. The question then arose: What hall be the relations of these bodies ntil fellowship has been announced as etween Synod and Synod? Our ynod has given the answer that there s to be no pulpit, altar, or prayer ellowship until all matters still de- anding attention between these bodies ad been settled in the fear of God *Proceedings,* 1941, page 303). At its ext session, in Saginaw (1944), our ynod adopted the following clarifying tatement: "However, joint prayer at ntersynodical conferences, asking God or His guidance and blessing upon the eliberations and discussions of His Word, does not militate against the esolution of the Fort Wayne Con- ention, provided such prayer does not mply denial of truth or support of rror. Local conditions will determine he advisability of such prayer. Above ll, the conscience of a brother must not e violated nor offense be given." *Proceedings,* 1944, page 251 f.)

The 1944 resolution is in line with a ormer declaration of our Synod which declared its position on joint prayers as follows: "Scripture very plainly prohibits compromise of the truth, indifference to doctrine, unionism, and giving of offense, and therefore forbids every kind of prayer-fellowship which involves one of these objectionable features. — There are in the domain of casuistry cases where the question whether unionistic prayer fellowship is involved cannot be answered in advance." (*Proceedings,* 1935, page 293.)

Our laymen will find additional discussion of this subject in the book *Toward Lutheran Union,* published under the joint authorship of the present writer and Dr. P. E. Kretzmann in 1943. An entire chapter is given to this matter. The resolution just copied from the 1935 *Proceedings* is there made the starting point of the discussion and is thus explained: "Our prayers must never become part of a public religious service or meeting in which Scriptural truth is denied, compromised, or ignored, in which error is propagated, or in which men who are present as the avowed exponents of error officiate. By offering prayer in such a gathering we should become remiss in our duty as witnesses to the truth and make ourselves partakers of other men's sins (1 Tim. 5:22)." This chapter also quotes from a notable essay by an Australian professor, Dr. H. Hamann. He points out that whoever attempts "to solve all related problems by the simple definition 'Religious unionism consists in joint worship and work of those not united in doctrine' errs by proving too much. Manifestly, so to define unionism as to include every case of prayer in the same place with non-Lutherans or the ungodly, and then to condemn certain forms of joint prayer as 'unionistic prayer fellowship' is a clear case of reasoning in a circle." Our book then continues:

"Nor will it do to identify joint prayer absolutely with prayer fellowship. Also on this point Dr. Hamann has some very pertinent remarks. It sums up to this. There is a praying which is not individual, but is a praying jointly with others which, however, does not constitute or presume Christian fellowship." In other words, prayer is not inherently a confessional act. Our book then quotes a specific example in which such confessional implication would be wanting.

There follows some reference to the records of the meeting of Dr. Walther and other Missouri Synod delegates who met with representatives of synods by no means orthodox in confession, where the sessions were opened with the singing of a hymn, a prayer, and the confession of the Apostles' Creed.

"At various times our leaders met in convention with the Tennessee and Holston Synods. We know that Dr. Walther met with the General Council at Jamestown, New York, in 1874. All these meetings were opened with prayer. There is no hint in our literature so far as our acquaintance with it goes of ever the question having been raised whether an opening prayer at such sessions should be a hindrance to our participation." (*Toward Lutheran Union,* page 201.)

The proposition set forth in *Toward Lutheran Union* has been supplied with additional background from the Scriptures and from the testimony of our fathers in the short treatise *Prayer Fellowship.* (Concordia Publishing House, price, 15 cents.)

Someone has said that these matters should be treated with such clearness that even a newly confirmed child should be able to understand. This is not a reasonable demand. Newly confirmed children are not expected to pass judgments on such questions affecting church life. What we do claim is that all matters, ALL matters related to union and fellowship may be comprehended by a God-fearing, intelligent, interested layman or woman who will give the matter sufficient study, approaching it without prejudice, without preconceived ideas, with the intention of permitting the Word of God alone to decide an issue. With this understanding we invite our laymen to read the literature above re-

ferred to and then let them make up their own minds. If they do not hear a perfectly harmonious chorus of opinion regarding this subject, let them realize that for the present generation this is a new issue, and while all of us are concerned for the maintenance of our confessional position, it requires study and prayerful deliberation to view also this matter in its many implications from the standpoint of Scripture.

Lutheran Commission for Prisoners of War

By T. W. STRIETER, Director

An all-day meeting of the Lutheran Commission for Prisoners of War was held at the Morrison Hotel, Chicago, on Jan. 18. Five of the six voting members were present, Dr. L. B. Meyer having been detained on account of special meetings in St. Louis. Dr. Behnken, *ex-officio* member, was absent on account of hospitalization in St. Louis. Since Dr. Howard Hong was sent to Europe, Dr. E. T. Bachmann of Maywood Seminary took his place, representing the War Prisoners' Aid of the Y. M. C. A.

For information to such as may not be acquainted with this special work among the prisoners of war, may it be said that this grand endeavor is being carried on jointly by the National Lutheran Council and the Missouri Synod. There is always a representation by the World Council of Churches and the War Prisoners' Aid of the Y. M. C. A., inasmuch as many external issues in this war work can perhaps be handled more satisfactorily in this way. While each Lutheran Church group pays its own civilian pastors preaching in these camps, the distribution of literature is done jointly.

Many of the war prisoners are being evacuated from the United States at this time, and it is expected that all will have been sent out of the country three or four months hence. In order that theological books, pulpit gowns, and Communion sets given to imprisoned pastors and theological students by the Commission may not become useless, the Lutheran Commission has made provisions for shipment of all this material through the International Red Cross to the home destinations. For lack of funds on the part of the imprisoned pastors and theological students these limited expenses are being met by the Lutheran Commission.

While most of the work necessarily has been done in the German language, the Commission has sent out loads of books in the English, Italian, and Polish languages. The American Bible Society has cooperated in filling orders for Bibles and New Testaments gratis in the languages mentioned as well as in French and Japanese. A recent graduate of Concordia Seminary, the Rev. George Shibata, has been preaching faithfully to groups of Japanese prisoners who have been very happy to receive the Gospel from him. Since last May 222 names of civilian Lutheran pastors have gone on our roster as engaged in preaching in the Prisoner-of-War camps.

Since the war prison camps in Canada, France, and Holland have been virtually closed to American civilian pastors as well as for all the literature of the Lutheran Commission for Prisoners of War, inasmuch as the Lutheran Commission representatives cannot be sent into any of these camps, the offices of the War Prisoners' Aid of the Y. M. C. A., both in Toronto, Canada, and Paris, France, have cooperated with us excellently. By agreement we send to those offices all the literature which the "Y" knows to be required. The "Y" in turn distributes the material directly to the prison camps in those countries.

It will interest the Christian readers to know that at present over 18,000 church papers are being distributed by us throughout the prison camps in the United States, Canada, and Europe. All this religious literature is not sent at random, but upon direct request. Correspondence and visits of our Director and Field Secretaries have proved that the oral and written Word of God brought to these people in captivity has been deeply appreciated.

It may not be known to the average reader that in the United States there have been also alien prison camps crowded by people whom the United States has taken into custody from the Latin Americas. These also have been served by our pastors and with our Christian literature. It became apparent that a vast number of these prisoners had been seized and kept prisoners innocently. They had received no hearing whatsoever and were not informed of the reason for their detention. The Lutheran Commission for Prisoners of War had the opportunity to confer with the Departments of State and Justice as well as with the Immigration Department in an endeavor to effect the release and return of such alien prisoners to their respective Latin-American homes. Upon being apprised of this alien situation, the *Chicago Tribune* has taken such an interest in their behalf that so far 18 news articles and two editorials have appeared.

The spiritual ministration among the prisoners of war is by no means terminating. While there has been a decrease in war prisoners on account of their evacuation, the number of war prisoners in this country as of January 1, 1946, still amounted to 313,234 Germans; 16,947 Italians; 2,085 Japanese.

We still have more than 100 civilian pastors preaching in the camps. Orders for hymnals, daily devotionals, Bibles, and other Christian literature continue to come in. European orders have increased to such an extent that at present the Commission sends out through its Book Depository in New York, 1½ tons of literature each week. This material goes to Italy, France, Holland, England, and Germany.

Instead of being sent home, possibly most of the Japanese prisoners for the present are being sent off for work in Hawaii. The Commission is negotiating to have our missionaries and chaplains on those islands continue the church work among that group.

Presidents Meet at St. Louis

The Presidents and Vice-Presidents of the Missouri Synod and the Presidents of the Districts met at St. Louis February 14 and 15 at the call of the President. An invitation had been issued to the signers of the Chicago Statement of September 7 (see LUTHERAN WITNESS, 1945, page 323) to meet with the general and District officers for a discussion of that document. The greater part of the first day was spent in hearing papers written by signers of A Statement, explaining in detail the various points in that document. They did not retract the Statement, nor were they asked to do so. On the morning of the second day a set of resolutions was submitted by the subscribers of A Statement which later were unanimously adopted in the following wording:

I. WHEREAS, The Lord of the Church has blessed us with the pure Word of God and His Holy Sacraments, and

WHEREAS, We are today confronted with opportunities such as have perhaps never challenged our beloved Church before, and

WHEREAS, The Church, to meet in fullest measure the spiritual needs of men in our day should go forward united in the bond of faith and peace, therefore be it

Resolved, That we request the President of Synod to encourage our pastors and congregations to study the following important topics, to wit:

1. The principle of *Sola Scriptura* and legalism.
2. Unionism and separatism.
3. The principle of love in the life and work of the Church.
4. Romans 16:17-18.
5. Prayer fellowship.
6. The question: What is divisive of church fellowship?

II. That the President of Synod be asked to request ten men from various areas of Synod to meet with a like number of men from those who signed A Statement to the end that by divine grace, unity of doctrine and practice be promoted among us.

The above factual report is published by resolution of the meeting.

Thomas Mann v. Martin Luther

Thomas Mann, "the greatest German living writer," took a fling at Luther (*Time*, Jan. 7): "I frankly confess that I do not love him. . . . He was a liberating hero — but in the German style, for he knew nothing of liberty. I am not speaking now of the liberty of the Christian, but of political

liberty, the liberty of the citizen — this liberty not only left him cold, but its impulses and demands were deeply repugnant to him. . . . Luther hated the peasant revolt which . . . if successful, would have given a happier turn to German history, a turn toward liberty. . . . He told the princes that they could now gain the kingdom of heaven by slaughtering the peasant beasts. Luther, the German man of the people, bears a good share of the responsibility for the sad ending of this first attempt at a German revolution."

Allen R. Kalb of Cincinnati, a member of the American Lutheran Church, replied in *Time*, Jan. 28, under the heading "Luther v. Thomas Mann," as follows:

Thomas Mann's opinion of Martin Luther (*Time*, Jan. 7) is of little importance; but . . . Mr. Mann knows perfectly well Luther was referring to the pillaging, ravaging, raping, and murdering rabble, and he was incensed that honest peasants had been forced into the devilish confederacy.

Luther was not only a Christian liberator, but a champion of the peasants of his day. On one occasion Luther, son of a peasant, reprimanded the princes, cried: "Men will not and cannot tolerate your arrogance any longer! God will not have it. Times are past when you drove and hunted men like beasts."

And again, in appealing to the princes and nobles, he wrote: "We owe this revolt to none other on earth than to you . . . who are hardened to the present day and do not cease to rage against the Holy Gospel, and in your secular government do nothing else than tax and extort . . . until the poor and common man can no longer endure it. The sword is hanging over your heads, and yet you think that your seat in the saddle is secured. Such obdurate foolhardiness will cost you your neck. You must change and obey the Word of God. And if you do not do it willingly and friendly, you will be forced to do it through violence. If these peasants do not do it, others will. God will and must punish you."

THE AMERICAN STANDARD OF LIVING

refused to enter politics because they feared for their reputation and their families' peace of mind. The bitter feuds between employer and employee have increased until the public welfare is endangered. Everyone knows that the public press frequently gives distorted pictures of real conditions. Europe is crying for help, but there are millions in America who would prevent the Christians from answering the desperate appeal.

American prosperity — who can deny it? — has hardened the hearts of many. Are we waiting for God to show His severity? Are we waiting for God to demonstrate the truth of what the Apostle writes, "Be not deceived; God is not mocked"? During the war we were called upon to repent and to pray for God's mercy. America needs that same appeal now as much as during the war. S.

Looking Forward to 1947

By MR. W. C. DICKMEYER, Fort Wayne, Ind.

God has been good to the Missouri Synod of the Lutheran Church.

Our Synod has grown great by reason of its unswerving, literal acceptance of God's Scriptures.

Yet, lest we boast, let us frankly admit that we have not been the crusaders we might have been. Our growth has not altogether been due to our evangelistic spirit, nor has it been as great as it might have been.

Our forefathers came from staunch Lutheran parentage in Europe. To them the religious education of their children was a matter of great importance. So they immediately built schools alongside all their churches. Consequently, the youth of the church very naturally grew into the church life, and the congregations have remained strong and vital.

Now our church body is in a strategic position among all the churches of the world. It can carry the torch of pure doctrine and integrity forward and give inspiring leadership to Christians the world over.

Let us consider the present era of the world's history in which we find ourselves. Never in all the history of the world, since the beginning of time, has God placed into the hands of human beings such powers as have been given to this present generation. Enormous machines that do the work of thousands of men and women, calculating office machines that seem almost human. The power of molding thought and stimulating emotions provided by the movies and the radio, the enormous influence carried into every home by great newspapers and magazines with circulations running into many millions. Great flying machines, carrying more than one hundred passengers, linking the nations of the world together and making the farthest point on the globe but forty-eight hours removed from where you are.

Unprecedented powers to wage war and to destroy life and property, culminating in the atomic bomb, which destroyed a city of 150,000 in the twinkling of an eye and threatens to destroy civilization.

And social revolution the world over which stuns the prosaic mind.

Fifteen million people dying of hunger and cold in a land which a few years ago ranked among the leaders in civilization and culture.

In all this a lamentable absence of great leadership in the world and a universal frustration on the part of the heads of government, plus a selfish aggrandizement on the part of zealous empire builders.

This is the kind of country and world in which we Christians of the Missouri Synod find ourselves today, and in this situation we look forward to the one-hundredth-anniversary celebration of our Synod in 1947. Yes, we will thank God on our knees for the enormous blessings which He has conferred upon our Church in these past one hundred years. But if we are truly going to thank Him, we must do so with more than words. *Our gratitude must manifest itself in a great resolve to make the next century a far more resultful era than the first century.*

To that end I should like to suggest that certain things be planned in connection with the 1947 convention of Synod. I am conscious of the fact that there is much necessary business to be taken care of and that it will take a certain number of days to hear the committee reports and to transact the actual business of Synod. But that isn't enough, and so I suggest that three days be added to the length of time that is ordinarily accorded to our triennial Synod and that the *first additional day* be devoted to the consideration of —

a. Plans for evangelistic work within the framework of the local congregation;

b. Plans and methods to secure as near to 100-per-cent regular attendance at services as possible. (At present the attendance is approximately 40 per cent on the average);

c. Methods of using the local newspapers, and perhaps magazines, to greater advantage in bringing the Gospel to all people;

d. Greater use of the radio in the cities.

I suggest that the *second day* be devoted to the discussion of —

a. Ways and means to build more Christian day schools. What are the values in Christian day school training? A consideration of the record as to how many schools have been closed within the last ten years, how many new schools have been built, how many teachers we are training, how many teachers will be needed in the coming years. Shall women take a more prominent place in day schools?

b. The building of high schools, especially in the cities;

c. Building within the framework of our Church a great university serving thousands of young men and women and sending them back into our congregations to become active builders of the Kingdom in the years to come.

I suggest that on the *third day* we devote the entire day to a discussion of the varied phases of stewardship as applied to laymen and women. Such a discussion would lead us also into a practical consideration of the value of tithing, its value to both the individual and the church at large, in all its many phases of work. The subject of stewardship could easily absorb a full day.

An enthusiastic discussion of these subjects would unquestionably send our pastors and laymen home with a new resolve to work harder and more intelligently for the Kingdom than ever before.

One thing more. In choosing laymen to represent the church at Synod's conventions, our congregations should keep in mind that above everything else we should choose men who think about the problems of the Church throughout the year and are willing to make the sacrifice of time spent at the convention; men who can express themselves on the convention floor and who can definitely make a constructive contribution to the subjects that are under discussion. We have such men in practically all of our congregations. Many of them have been dormant. We have successful business men, attorneys, doctors, scientists, agriculturalists, and workers in all the various fields of work who are at heart sound Christians and who need only to be activated by their pastor to become workers in the broad field of building the church at large. Let us talk

to such men and persuade them to join us in a great thanksgiving meeting, in which we start the *Second Century Crusade for Christ.* Then the 1947 convention will not only be a memorable one, but one that will unquestionably be God-pleasing and assure the building of a greater Church, which will meet the great challenge of this present era.

So let us add three productive, vitalizing days to this greatest of all our conventions.

For Christ and Humanity

Our Church in Service to a World Stricken by War

Trip to Hankow

I

(Missionary Voss was the first civilian privileged to get back into the area in Central China occupied by the Japanese during the war. In this area the mission work of the Missouri Synod was inaugurated some thirty years ago, but during the Japanese occupation all foreign missionaries had to leave that field. We were very anxious to know in what condition we would find these places now. Much rehabilitation will be necessary in this area. We now give you a condensed version of the report written by Missionary Voss. — O. H. S.)

With the kind assistance of Capt. Chester A. Strodl of Brooklyn and Lt. Louis W. Wurl of North Tonawanda, both members of our Church, and by the courtesy of the Chinese Central Government I was able to get aboard the steamer *Hua Yuan* with Pastor Wei T'ien Nien, one of our Chinese Lutheran pastors, on Sept. 10. We sailed that afternoon from Wanhsien and anchored for the night at Kweifu, where Pastor Wei T'ien Nien went ashore to visit Pastor Tai. The next morning at 10 A. M. we anchored at Patung, where I went ashore to get Pastor Wei I Yun aboard. That afternoon we sailed towarad Ichang and anchored for the night at what once was the terminal of the steamship lines during the occupation. On Sept. 12, at 8 in the morning, we arrived at Ichang.

Kurt E. Voss

Owing to the lack of sampans at Ichang, it was twelve o'clock noon before we were able to get ashore from the *Hua Yuan.* While Pastor Wei T'ien Nien sat guard over the baggage on the foreshore, Pastor Wei I Yun and I set out. Later we were guided to our property, the former home of the Rev. E. Thode. At about 3:30 P. M. we left Pastor Wei I Yun, who was to remain in Ichang, and proceeded to look for our steamer. After much strain and stress we finally found and boarded it. It was done in a most piratical fashion because, unfortunately, the steamer was in possession of military police and well guarded with fixed bayonets and some determination. We were in possession of the only sampan and supplied with fixed determination. The latter got us in through the hold, bag and baggage.

The next morning we sailed on down the river on the *Mingshi.* By about 8 A. M. we were back at Ichang again. It developed that the captain had forgotten to take the mine chart with him. Having procured it, we set sail for Hankow again. On Sept. 13 we arrived at Shasi and remained there for two hours. During that time Pastor Wei T'ien Nien and I went ashore to find the Evangelist Wei Chang Yung, a graduate of our seminary, who had carried on since the time when the Rev. E. Zimmermann was forced by the Japanese to leave his station, with a certain Mr. Cheng conducting school, a man of gnomelike proportions, who conducted us to the site of the mission property, once the home of Rev. Zimmermann and family. Mr. Cheng and I didn't set each other off so well [Rev. Voss is well over six feet tall. O. H. S.], to the amusement of some of the citizens of Shasi. By some mutual adjustment of strides we arrived at our destination and proceeded from there to the steamer. Missionary Ackerberg, who had assisted Evangelist Wei in the matter of funds Rev. Zimmermann had left and, by virtue of his Swedish citizenship, had remained in Shasi during the occupation, also came to see us. A certain Father Riley from Pittsburgh, who had just come in with the Chinese army, was there to greet us, too.

At 4 P. M. we set sail again. Toward evening we came to some shallows in the Yangtze, which by now had broadened out. All custom markers had been removed by the Japanese, and the pilots we had aboard had not sailed these sections for nearly eight years. Our captain, with commendable caution, anchored in the channel, a lonely spot indeed, with some uneasiness on the part of the commandant of the military police, since there were rumors to the effect that bands of Communists were roaming about seeking what they could devour.

Having been neglected by the Communists, we sailed on again the next morning. And now with considerable frequency we saw flags of the rising sun, red on white background, waving over small garrison headquarters along the river. Sometimes the personnel would wave to us; sometimes they would just stand and watch. Either way their attitude was rather doubtful, since we had no way of knowing how far the imperial order to surrender had been effective. Alternately, with these vivid evidences of an enemy undefeated on the mainland, we were cheered by the sight of whole villages greeting us along the dikes. For the evening we anchored in the center of the river.

It was about ten o'clock. A wan moon was feebly attempting to dispel the mists rising from the river. Out of nowhere suddenly dark shapes came drifting down on us. First two, then three, and finally altogether seven. Silently, like shadows, they came gliding along till the first one was abreast of our stern. And then we were hailed in Japanese. Silence reigned from the hold to the top deck. It was broken only by an ominous click of a rifle bolt. Evidently we were surrounded by Japanese motor sampans — and me without even a slingshot. I thought the night had suddenly become quite chilly, and where some people say intestinal fortitude is to be found, I could feel something else. To cover up this distressing inward circumstance, I commenced with what I thought was commendable nonchalance to wash myself, in a confused way perhaps thinking what I would b-b-bravely meet my face without a dirty fate, or something. Since then I've had a personal grudge against the Japanese. Here I was with my face all washed, when I discovered that they were only inquiring about a grounded steamer. They had orders to attempt to tow it off and assist it as much as possible. All my ablutions for nothing!

It was the bad beginning of a night which ended in a bad morning. As I was laboriously raising myself from my pallet on the deck the next morning, I found myself looking at a Japanese officer walking by to the pilothouse at whose door I was sleeping. It was futile for me to try to hold up the dignity of the United States of America and the Missouri Synod in some underwear, with one eye still glued shut so soon after getting up. I am never at my best then, an altogether discouraging experience! KURT E. VOSS

Battle of Manila

(EDITORIAL NOTE: The battles have now passed into history. But we sometimes run across letters and memoranda of our chaplains, written under the impression of these terrific events, which should be preserved as historic records of the services our chaplains rendered to their country. This is one of them, written Sept. 25, 1945.)

We were up on the strongly fortified Shimbu line, high in the Sierra Madres, east of Manila. Battle was continuous. We had been at it for a hundred and some days, and the men were terribly tired. There was a lot of confusion there on this particular day, and the issue was seriously in doubt. I had gone from position to position before the attack started, and was watching the situation develop from our observation post. Observation posts in those mountains were almost always under direct enemy fire. So was this one. As the excitement and the tension grew, a platoon sergeant came crawling up the hill, soaked through with sweat, filthy, and exhausted. The company commander, only about 50 yards away, yelled at him to come over and report the success of his platoon. The sergeant — a Lutheran, by the way — was one of our best men and had been in the forefront of battle all along. He heard his name called. But he simply stood there, leaning against a shell-shattered tree, to which he had dragged himself. Suddenly he began to weep in a way I shouldn't ever want to see a strong man weep again, pitifully, as though his heart were bleeding. Finally he said to me: "Chaplain, tell the Captain I'll be there in a minute. I can't now." With that he slid to the ground with a groan and was still.

Afterwards, when he had been rested and we had prayed awhile together, he reported to the company commander. I last saw him going forward again with his men into the thick of the fight, disappearing in the smoke haze that covered the mountainside like a thick gauze.

A few days later I conducted a couple of services where our forces (Company A) were dug in. It went off entirely without mishap, although my sentences must have been strangely punctuated by the shells that passed overhead. I moved to the next hill then, which stuck up in the sky like a sore thumb, to give B Company a service. They were dug in on top of the hill, and their perimeter looked like the tonsure of a fat monk. The position was only a hundred yards from the other hill; but it took a while to crawl up the steep slope. I began to repeat the performance behind that hill. I had just finished the Introit, when

a volley of shells — the Japanese rarely heaved whole volleys upon us, preferring to spot their shots — hit very close. And then the strangest thing happened. Everyone disappeared into a foxhole with the speed of one of these sand crabs we see along the beach. That is, everyone except myself and the men who stood before me. Something compelling kept them there. There was a dead silence after that one terrific series of explosions. I said to a platoon sergeant who had brought his entire platoon down the hill for the service: "Shall we quit?" He turned slowly around and looked at the men standing there. His eyes met mine again — they were steel-blue — with a glitter that was full of a sort of triumphant defiance, and he simply shook his head from side to side. I went on with the service and concluded it without further interruption, except when a few guerrillas came over with shovels to bury the dead Japs lying behind the worshiping group. That sort of disconcerted me. After the service we climbed to the position above us and looked across to A Company. The shells had landed at the site of my previous service. Had it happened a few minutes before, few of us would have lived. As it was, the volley got a number of Filipino guerrillas and civilian carriers. My clerk and I carried the wounded ones down the hill to an ambulance.

As the boys come into my tent these days to say good-by to me before they go home at long last, I find it hard to remember all their names. But I have many of those faces in my heart, faces upon which I have seen the honest expressions of fear and terror, of courage, at times of defiant cruelty; expressions of a sort of faith God must love; and that which is far better, the indescribable expression of peace on the face of the boy who died far from home with a prayer on his lips. We never get maudlin when we say good-by. Our emotions are too deep for that.

WALTHER A. HUCHTHAUSEN
Chaplain, U. S. A.

Philippines

India Items

On the first Sunday after Easter, four children of our Indian missionaries, Norbert Hattendorf, Donald Wetzel, Lawrence Wyneken, and Jean Zorn, were confirmed in Kodaikanal by Rev. D. S. Stevenson, who had also given them their confirmation instruction. The service was made still more memorable by the presence of two of our China missionaries, Miss Olive Gruen and Miss Gertrude Simon, who had just recently arrived in India, and of Pfc. Steve Duchi, a fellow Lutheran on short leave from the Burma front.

Other fellow Lutherans who have been guests of our missionaries while on leave in the beautiful hill station of Kodaikanal are Pilot Officer Gordon P. Temme, R. A. F., of our sister synod in Australia, and Cpl. Frank Kellert of Zion Lutheran Church, Oklahoma City.

Although we do not get to see many Americans, we have been pleased to have as many as fourteen men of the British armed forces at a time attend our church services in Kodaikanal.

Our mission's two compounds in Kodaikanal, Loch End and Trewin, are both centrally located, and this year they have been brought up to date by being supplied with electric current. Several more septic tanks have also been installed this year, so that all bungalows except one now have proper sanitary arrangements. This was made possible by renting out Trewin for government use this year.

Rev. Erich Prange has just returned from a trip to Ceylon, where he visited and served members of our Indian congregations and members of our Synod serving with the American armed forces on the island. The gratitude of the latter is indicated in part by the fact that in one place the collection contained two one-hundred-rupee notes (a rupee is equal to about 30 cents). One of the soldiers had found out about Rev. Prange's proposed visit through a clipping of the LUTHERAN WITNESS which his relatives had sent him from America. Another had not been able to partake of Communion for two years. The last time he had received the Sacrament was from Chaplain Robert Jank, a former India missionary. Sometimes sending missionaries to foreign lands does prove to be like casting bread upon the waters.

Plans are being laid for participation on the part of our India congregations in Synod's $5,000,000 P. T. O. (V-E) collection. Even though our dates will probably lag behind those observed in America and the size of the contributions will necessarily be much smaller, we believe the Lord's blessing will still rest upon the sums they give out of their poverty. The contributors, too, will be happier for taking part in bringing the Gospel to others.

We are looking forward to reinforcements from the home base. Only two men have arrived here from America in the past four years. Both of them have returned to the Trivandrum District Conference, where they, with three other missionaries, are trying to do the work which sixteen were doing in 1942. Three additional missionaries are having to hold themselves in readiness to proceed on furlough at a moment's notice. In the same district another Indian co-worker, S. Markose, is to be ordained on April 29, the fifth within about two years in that district.

A class of seventeen catechists in March completed a two-year course of advanced training in our catechist seminary in Nagercoil. A new class of about the same size will be enrolled in May. Sixteen are now studying in the pastors' seminary class in the same place. Sixteen other students completed courses in teacher-catechist training in our institutions this year, eight in Ambur and eight in Nagercoil.

H. E. MILLER

From a Pocket Notebook

The parochial school at Albuquerque is still in the news with an enrollment of 133 — imagine, in New Mexico — and there are about 200 children who cannot get in for lack of space. About 57 per cent of the pupils are from homes in which neither parent is a member of our Church. There are two Christian Scientists, one Catholic, and one Mormon. . . . Considerable tithing is the result of stewardship campaigns in the State of Washington. At Puyallup a serviceman, just discharged, handed his pastor $205.98 for the Building Fund, the tithe of all his earnings during his service in the armed forces. . . . At Sac City, Iowa, the Rev. S. W. Becker just announced to his congregation that he had declined a call to a larger congregation, at the request of his people, when he was asked to pause a moment at the close of service. He was handed a check for $668, voluntarily gathered from the members. . . . At Lake View, Iowa, the people have gathered a fund of $2,000 for a new organ, a thankoffering for sparing the lives of all from the congregation in the armed forces. . . . It is difficult to estimate the work done in pastoral calls, five miles in Pittsburgh (mostly at an angle of 45 degrees) being the equal of 10 in St. Louis. All the same, Pastor Graeber of Aberdeen, S. Dak., with 936 pastoral visits, and Pastor Hartner of Denver, with almost 1,500 pastoral visits, have been getting around among their people in 1945. . . . It must have been a fine sight when on Reformation Day the Lutherans gathered at the Luther Monument at Druid Hill Park, Philadelphia. Senator Wiley minced no words about the great dearth of leaders of the present day who lack the courage of a Luther. . . . We were pleased to see in the *Christian Century* of Jan. 30 a statement of Friend Boehne of Washington, D. C., answering a critic of the laymen by pointing out that we would have a more intelligent laity in certain Protestant churches if the pulpit confined itself to the saving doctrine "instead of sermonizing on prohibition, the problems of management and labor, the Potsdam Conference, atomic energy, and what not." . . . Our South Wisconsin congregations are growing book conscious. At Portage, St. John's has joined the list of congregations that have a book display counter of Concordia Publishing House in their church. At Horicon, St. Stephen's has a Ladies' Guild which keeps on adding books to a congregation-owned theological library. The money is at the disposal of the pastor, President Schwertfeger, of the South Wisconsin District. . . . President E. L. Roschke of the Western District, addressing a Walther League Workers' Conference in Chicago: "There should be an officer or committee in every congregation whose special interest is in the youth effort and who represent the young people in the voters' meeting." . . . The men of Downey in Southern California did not wait for a bulldozer to clear off the building site for Messiah Congregation, but went to work a week after the lots were bought and cleaned up brush, surplus trees, and stumps with their own hands. . . . Those who have seen the motion picture "Our Vines Have Tender Grapes" are told by an item in the California Supplement that the rural school pictured was served by Mrs. Florence Gunderson, now a member of our congregation at Corona, Calif. . . . General Eisenhower makes no secret of his religious convictions. A reporter of the American Legion Convention writes in the Chicago *Tribune:* "Gen. Eisenhower turned to the Bible to explain the importance of preachments by Lutheran pastors in Germany regarding German war guilt. He said, 'The fear of the Lord is the beginning of all wisdom.' The general's deep religious sense frequently was revealed during his press conference and the brief speech accepting a Legion medal." . . . The *Christian Parent,* published at Eugene, Oreg., by the Rev. Martin P. Simon, maintains its record of presenting in each monthly issue ideas and also material for parents who wish to place Jesus and the Bible in the center of their training of the young children. . . . The *Lutheran Leopard* is the unusual name of the school paper published by the students of the Detroit Lutheran High School.

G.

The Well-Beloved

Prelude to Lent

Pray, who among the sons of men
Is fairer than my Jesus, when
With dew of eve His locks are strewn
Like cloudlets seen around the moon,
When knocking at the door He stands,
Sweet odors dripping from His hands
As He withdraws the latch's pin
To let the Well-Beloved in!

Oh, who such beauty could disdain,
Who such a plea durst hear in vain?
The scent of myrrh, in lavish waste,
Exhaled from lips as lilies chaste,
Soft words that glad the sinner's ears,
Yet move to penitential tears.
Behold that form of ruddy white!
No human form e'er shone so bright.

His hands and feet were pierced through,
And once His wounds with pain were blue;
But now, like gems of purest ray,
Their glint outgleams the glare of day.
His garments once were ruby red,
And He was numbered with the dead,
But having risen from the grave,
He claims all power on earth to save
By His own blood, for sinners shed,
The sinners in whose room He bled.

He lived and loved and died for me
That I might loathe iniquity
And daily pay the debt of love
And rise to holy things above.

When, knocking at the door He stands,
Sweet odors dripping from His hands,
My heart with heavenly rapture glows,
For He on me His grace bestows.
To Him the portals I unbar
That He may rise, my Morning Star
And Herald in the radiant train
Of graces that attend His reign.
Dear Savior, ever dwell with me,
My own, my Best-Beloved be!
My sinful members mortify,
And every vice condemn to die,
Thy love diffuse through every part,
And grave Thy beauty on my heart.

A. C. MUELLER

Concordia Seminary News

Concordia Seminary, St. Louis, entered upon the second semester of the present academic year on Feb. 6. The acceleration of courses during the last years of the war necessitated an abbreviation of the semesters by several weeks each and an uninterrupted continuation of classes throughout the calendar year. With the semester beginning September, 1945, we were able to return to normal semester lengths and normal time for instruction and study.

The second semester opened with an enrollment of 396 students in residence and 128 in supply work, or vicarages. In addition to these regular students we have the following enrollments: Mission Department: 7 missionaries, 3 missionaries' wives, and 2 women workers preparing for foreign fields; Graduate School: 18 students in residence and 12 pastors from the St. Louis area. This places our total enrollment at 566.

At the opening convocation of the new semester the degree of Bachelor of Arts was conferred upon five of our former Army chaplains. We were very much pleased to have a group of our chaplains in attendance during the first semester. They returned to the Seminary for refresher courses in the Graduate School and for the completion of the required credits toward the B. A. degree. They had graduated from the theological Seminary before it conferred this degree upon students who had satisfactorily completed the first two years under the four-year resident pattern introduced by Synod in 1938. This places our Seminary among the first of theological schools in our nation to have returning chaplains complete a semester of refresher courses. In the new semester we have more khaki uniforms in evidence on the campus. Ten of our chaplains who are either on terminal leave or have been mustered out of service have enrolled. As the Graduate School now offers courses in the five departments of theological study, they find a sufficient variety from which to make their selections. Concordia Seminary is indebted to the Army and Navy Commission for assisting in properly staffing the Graduate School by providing an instructor.

The Field Work program, which was introduced last July, is progressing. All students are doing some practical church work during the academic year. Plans are now under way to place those students who are not graduating or entering upon a twelve months' assignment as vicars into summer Field Work for two months. We ask the readers of the LUTHERAN WITNESS to continue their prayers for our Seminary, its faculty, and its students.

L. J. SIECK

Week-ending in Two Strongholds of Our Church

Two week ends, including a between-semester recess, were recently spent by this reporter in two of our Missourian strongholds. The first was Chicago, where we had an invitation to attend a meeting of university pastors, held at the Hotel Morrison. This group is headed by an unassuming but very able worker in the field of student service, the Rev. R. W. Hahn, who has an office in the Chicago Temple Building, where also the great business of the Northern Illinois District is centered in a long flight of offices. The other members of the Student Service Commission: the Rev. Walter C. Birkner of Fort Wayne, Prof. C. Plass of Milwaukee, and Mr. H. J. Meier, were in attendance at all the meetings, said little, but were observant of all the trends developing in reports, papers, and discussions. The air fairly tingled with comment and repartee whenever a paper was completed or a report submitted for approval. The utmost of brotherly freedom prevailed in all the discussions. Everything centered about the best means of keeping with the Church and the Savior the boys and girls attending universities and colleges.

The next morning we visited the Walther League Officers' Conference, which met at the Hotel Stevens. We found them all wrapped up in a paper being delivered by our colleague from the Seminary campus, Dr. Paul Bretscher. The meeting was in high spirits, with applause freely handed out to the various speakers. It seems that the financial report just rendered by Treasurer F. A. Schack for the past half year was an unusually favorable one. A sentence of Dr. Bretscher's stuck in our notebook: "Fearless conviction of true principles is a duty of youth to the state." Professor Klinck, president of our Teachers College at River Forest, made an address, during which he passed out this compliment to the school boards (school committees) of our congregations: "We have now the best school boards we have ever had."

At one of these meetings we heard that the American Association of Junior Colleges was meeting at the Edgewater Beach Hotel and that the following college presidents of our Synod were there to pick up hints for techniques valuable for our colleges: Klinck of River Forest, Graebner of St. Paul, Doege of Bronxville, and Mundinger of Winfield; also Professor Neeb, secretary for Higher Education, who now also has an office in Chicago.

On Saturday afternoon we dropped in at the meeting of the Commission for Prisoners of War, gathered in a room at the Hotel Morrison. For picture and write-up see frontispiece of this issue of the WITNESS. The experience of seeing these men at work in the common cause of preserving the Lutheran faith (or giving it a chance) in the prison camps was exhilarating indeed.

Two weeks later we week-ended in New York City, where the Lutheran Laymen's League had arranged two seminars, at which Professor Neeb and this writer were slated for contributions. These seminars are now being conducted on a shuttle plan, in this case the writer speaking on "Prospects of Lutheran Union" in Brooklyn, while Professor Neeb discussed Stewardship in Secaucus (Jersey City). We exchanged places by meeting in lower Manhattan for a bite to eat, then ex-

changing cars to meet our respective audiences. Meantime at both places the folks were able to obtain a fine dinner in the church basement.

Spent an hour or two with Rev. F. R. Webber at St. Luke's Parish Center, talking Gothic architecture and Lutheran missions in England. Rev. Webber we found busy writing, at odd moments, a history of Christian preaching. This parish center serves dinner and supper to servicemen every Sunday. About 25,000 have been fed in four years, and more than 6,000 have partaken of Communion.

For the first time did not simply view the great New York public library from the outside but visited some of its rooms. This is one of the greatest collections of books in the world. The card catalog is stacked solid around the walls of a room 100 ft. square. One room was filled with rare prints, like the first quarto edition of Shakespeare, five copies of the first edition of *Paradise Lost* — absolutely priceless — and letters or manuscripts from the pen of Robert Burns, Lord Byron, Mark Twain, Longfellow, Thackeray, and dozens of others. At the Morgan Library next day saw some of the marvelous exhibits in the public rooms, among these the well-known Kranach portrait of Luther and his wife at middle age, to my amazement done in miniature, only two or three inches across, but fairly vibrating with life and spirit.

Attended a service at St. Bartholomew's, one of the great churches which sprang from the mind of Bertram G. Goodhue. Not in Gothic this time but in Romanesque. A very fashionable church located on a great canyon of apartment houses and across from the Waldorf Astoria. Eighteen elders gathering the collection and carrying it down the aisle in silver basins heaped with envelopes and bills. How long before we will learn to assign to our most distinguished members the job of ushering and of gathering the collections? They need not all be in frock coats and striped trousers, like at St. Bartholomew's.

Dropped in again at the Army and Navy Commission's service center on 50th Street. It is more busy than ever.

No less than three times we were given the best news that has come out of Manhattan for a year and a day — the resolution of Messiah Congregation, now united with St. Matthew's, to buy a block of apartment houses adjoining their property for the purpose of establishing a parochial school. We are eagerly awaiting details on this unusual story.

It doesn't matter much whether we are week-ending in New York or in Chicago, there is in both places, both among pastors and laity, one interest, the advancement of the cause of sound Lutheranism, and one means to that end, the preaching of the unadulterated Gospel. G.

"Lengthening the Cords and Strengthening the Stakes"

A Convention Report

If the Missouri Synod has ever had a meeting at which the spirit of missions was in evidence — the spirit which in the words of Isaiah (chapter 54:2) is willing to *"spare not"* but to lengthen its cords and strengthen its stakes, to "break forth on the right hand and on the left" — meaning from the Pacific to the Atlantic — it was the Home Mission Conference called into being at Detroit, February 12 and 13, by the Home Mission Board of our Synod. Finding an open day in the Seminary schedule, the writer spent that Tuesday in Detroit by invitation of the Board.

It will serve little purpose to write a detailed story of the transactions, since that which is essential, the spirit of the meeting, could hardly be communicated to our people in that way. However, a brief account of what happened is in place.

The conference consisted of 117 delegates from all parts of the United States, and of these, 19 laymen. The number of guests was 94, and of these, 25 laymen. The meeting took place at the Church of Our Savior, of which the Rev. E. H. Buchheimer and his father, Dr. L. B. Buchheimer, are pastors. The Rev. Harry E. Olsen presided over the sessions. The District Home Mission Boards of the United States and Canada constituted the conference. At the opening service Vice-President H. Harms delivered the sermon. The service was held in the beautiful Romanesque church of Our Saviour. A large auditorium adjoining the church was immediately occupied by the conference. On the platform, arranged behind the officers, was a display of large and handsome flags of the countries of the Americas in which we are doing our mission work.

Dr. F. C. Streufert, Executive Secretary of Missions, in an opening address sketched briefly a century of Missouri Synod missions. The Rev. E. T. Bernthal delivered an address on "Our Church and the Nation's Unmet Opportunities in the Light of the Great Commission." The address was inspirational in the true sense of the word. The thought occurred to the writer that if we were Methodists, we would have risen after this address and sung a rousing "Our Country's Voice is Pleading" or another mission chant. Lutherans just sit, stirred clear through. They display their feelings by action — as they did during the rest of the day's proceedings. These were mainly the presentation of the proposed nation-wide home mission expansion program, by Dr. Streufert. There was much spirited discussion, with outstanding talks by such experienced men as Phil. Lange, H. G. Hartner, L. Henze, Emil Voss, Wm. A. Drews, Otto H. J. Brauer, A. Reiss, Prof. G. Chr. Barth; H. A. Mayer served as discussion leader.

A complete program for the promotion of an enlarged Home Mission effort was submitted and adopted. The plan itself will be brought to our conferences through the District Mission Boards and to our congregations through the pastors. The question of surveys of existing and new fields received much attention.

Some interesting literature was distributed. Each delegate received a copy of Rev. Gerhard Mahler's *Missionary Workman Manual,* of which a condensed form is in preparation; also a copy of the new mission worker's magazine entitled *Today* and edited by the assistant to the Executive Secretary, the Rev. H. W. Gockel. In the evening a missionary rally was staged at a public auditorium. Addresses were made and greetings transmitted by ten members and guests of the conference. Major addresses were delivered by Dr. O. A. Geiseman, Dr. L. J. Sieck, the Rev. H. G. Hartner, and Secretary Streufert.

The proceedings of the second day of sessions will be reported by the Rev. H. W. Gockel. The present writer had planned to leave on an evening train, but was prevailed to stay over for the rally through the generosity of a friend, Dr. Dittmar, noted surgeon, who promised that he would get him home in time for his morning classes

Trinity Lutheran School Band of Sheboygan, Wis.
When the regular church band was disrupted because of enlistments, the Trinity Church School Band took its place at congregational picnics. One of the teachers, Mr. H. C. Rommelmann, is director. Local high schools are co-operating through their music departments

by hiring a special plane. We had the good company of Drs. Geiseman and O. P. Kretzmann and Prof. O. H. Theiss on the trip — which ran into bad weather, but ended in safe though late arrival. G.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Emil Gustav Gehrke, P. em. (d. Sept. 26, 1945), born June 11, 1867, at Hasenberg, near Schneidemuehl, West Prussia, Germany. He attended the universities of Greifswald and Leipzig. In 1891, urged by relatives from America, he entered Concordia Seminary at St. Louis, and so God in His grace led him into the ministry of our Synod.

He was pastor at Pender, Nebr., 1892 to 1897; Bennington, Nebr., 1897—1908; Vincent, Iowa, 1908—1910; and Wakefield, Nebr., 1910—1927. He retired in 1927 and moved to Bancroft, Nebr., where he spent the declining years of his life.

On Dec. 22, 1892, he married Magdalena Singpiel of Bancroft, Nebr. Three daughters and two sons blessed their union. One daughter, Sophie, is the wife of the Rev. R. Hildebrandt, Duluth, Kans. He is survived by his widow, all of his children, fifteen grandchildren, and two great-grandchildren.

Funeral services were held Oct. 1, 1945, in Bancroft, with sermons by the undersigned and the Rev. A. Ira Grimm. Later in the day, funeral services were conducted at Bennington, Nebr., where the Rev. P. Rohlfing delivered the sermon. He was laid to rest in the cemetery of that congregation, the Rev. F. J. Schleef officiating.

W. E. HOMANN

The Rev. Alex Ullrich (d. Jan. 24, 1946), born Sept. 27, 1872, in Chicago, Ill., attended the old St. Paul's Christian Day School, and was confirmed by the Rev. H. Wunder. He studied Latin, tutored by Wunder from his eighth year, finished the course at Concordia College, Milwaukee, in two years, attended Fort Wayne two years, and was graduated from Concordia Seminary, St. Louis, in 1893. He accepted a call to St. John's Church in La Grange, Ill., and also served Hodgkins and Brookfield for a number of years. After 48 years of service he retired in 1941. During his retirement he celebrated his golden anniversary in 1943. He assisted in St. James' and Christ Churches in Chicago and served as missionary in the Walther Memorial Hospital.

For ten years he acted as chairman of the Board for City Missions in Chicago, was assistant secretary twenty-five years in the Northern Illinois District, and served as its President from 1927 to 1936.

In 1903 he married Alma Selle of Milwaukee, who, together with a son, two daughters, and three grandchildren, survives him. The funeral was held from St. James' Church in Chicago, the Rev. A. C. Dahms preaching in German, the Rev. T. W. Strieter in English, and the Rev. W. G. Dippold reading the obituary. The body rests on the St. John's Lutheran Cemetery near La Grange, Ill. Memorial wreaths totaling $400 are a tribute to the memory of the departed. CORR.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Redeeming Love. Sermons for the Lenten and Easter Seasons. By O. A. Geiseman. 126 pp., 5×7½. Ernst Kaufmann, Inc., New York. $1.50.

Rejected of Men. By Herman Hoeksema. 136 pp., 5×7½. Eerdmans. $1.50.

His Decease at Jerusalem. By Abraham Kuyper. 103 pp., 5×7½. Eerdmans. $1.00.

The Spirit of Lent. By Theodore Heimarck. 162 pp., 5×7½. Augsburg Publishing Co. $1.50.

In the first of these Lenten contributions Dr. Geiseman offers comfort to the sorrowing, especially to those who have suffered the loss of a dear one in military service, on the basis chiefly of texts from the narrative of the Passion. The directness and immediateness of these sermons, whether the author is instructing or exhorting, gives them a warmth which makes them practical in the best sense of the term. — Hoeksema's volume is a Scriptural presentation of the main facts of the atoning sufferings and death of Christ and of the Resurrection. — Anything from the pen of the late Abraham Kuyper is replete with original thought and practical wisdom, offered in language of the most elevated idiom. The book here offered by Eerdmans is no exception. — Pastor Heimarck (Norwegian Lutheran Church) illustrates the lessons of the Great Passion with instances from history and quotations from authors classical and recent. The sermons reflect a rich pastoral experience.

Please — preachers and publishers — will you in future get your Lenten literature to the desks of the reviewers when they must not work against time to announce your wares to the public some time before Ash Wednesday? G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Polster, Theodore, as assistant pastor in St. Matthew's Congregation, St. Louis, Mo., by Paul W. Streufert, 3. Adv. Sun., Dec. 16.

Peters, Carl B., as assistant pastor in Redeemer Congregation, St. Paul, Minn., by Herbert Lindemann, 2. Sun. p. Epiph., Jan. 20.

PASTORS

Krach, H. F., in Redeemer Congregation, Miami Shores, Fla., by G. M. Krach, 25. Sun. p. Trin., Nov. 18.

Trautmann, Karl H., in Our Savior Congregation, Bad Axe, Mich., by Edwin H. Roehrs, Epiph. Sun., Jan. 6.

Baum, Robert, in Zion Church, St. Louis, Mo., as institutional missionary, St. Louis, Mo., by Theo. W. Schroeder, 2. Sun. p. Epiph., Jan. 20.

Dorpat, Theo. E., in St. John's Congregation, Spokane, Wash., by E. G. Jaech, 2. Sun. p. Epiph., Jan. 20.

Rolf, Robert, as associate pastor in St. Mark's Congregation, Cleveland, Ohio, by Geo. Kuechle, 2. Sun. p. Epiph., Jan. 20.

Brenner, R. W., in St. James' Congregation, Necedah, and in St. Paul's Congregation, Miner, Wis., by E. R. Engelking, 3. Sun. p. Epiph., Jan. 27.

Gaertner, H. E., in Redeemer Congregation, Wichita, Kans., by L. H. Deffner, 3. Sun. p. Epiph., Jan. 27.

Huth, A. W., in St. Peter's Congregation, Simcoe, Ont., Can., by W. D. Bauer, 3. Sun. p. Epiph., Jan. 27.

Koehler, A. T., in Trinity Congregation, Janesville, Minn., by Paul F. Buck, 3. Sun. p. Epiph., Jan. 27.

Choitz, John F., in St. Paul's University Congregation, Iowa City, Iowa, by J. Bertram, 4. Sun. p. Epiph., Feb. 3.

Hauser, Karl H., in St. John's Congregation, Loganville, Wis., by Carl Schinnerer, 4. Sun. p. Epiph., Feb. 3.

Hornbostel, A. C., in Redeemer Congregation, Bartlesville, Okla., by Frank C. Fellbaum, 4. Sun. p. Epiph., Feb. 3.

Ries, Herbert H., in Monona Congregation, Madison, Wis., by Karl Ries, 4. Sun. p. Epiph., Feb. 3.

TEACHERS

Hemmann, Cand. Otto, in St. John's Congregation, Racine, Wis., by Walter Hellmann, 3. Sun. p. Epiph., Jan. 27.

Rehmer, R. C., in St. Peter's Congregation, Watertown, Minn., by W. C. Lohrke, 2. Sun. p. Epiph., Jan. 20.

Von Fange, Alfred, in St. Paul's Congregation, Farmington, Mo., by E. C. Pardieck, 4. Sun. p. Epiph., Feb. 3.

Anniversary

Durham, Kans., Trinity Congregation, the 25th, 4. Sun. p. Epiph., Feb. 3.

Conference Meeting

Pastors':

Southeastern of the Carolinas, Feb. 26 (2:00 P. M.)—28 (12:00 M.), Concordia Lutheran Church, Conover, N. C. Pastoral sermon: Fred Lineberger. Assurance Offered to Christians in Rom. 8: J. E. Shufelt; also Noah's Curse and Blessing. Mohammedan Missions: Dr. H. Nau. Absence to *pastor loci*, R. Lineberger. — REV. A. W. LEHENBAUER, *Sec.*

Election Result

On Feb. 4 the Board for Parish Education elected *Teacher Arthur L. Miller* as Executive Secretary for the Board for Parish Education. — L. J. DIERKER, *Secretary*.
Feb. 6, 1946

Additional Nomination

For the Latin and Greek Professorship at Concordia College, Fort Wayne, Indiana

Prof. A. W. Reese, M. A.: Trinity, Fort Wayne, Ind.

PAUL L. DANNENFELDT, *Secretary*, BOARD OF CONTROL, CONCORDIA COLLEGE, 2313 South Hanna St., Fort Wayne 5, Ind.

Concordia Teachers College, Seward, Nebr., Again Offers a Nine-week Summer Program

from June 3 to Aug. 2. The great need for teachers convinced the faculty to prepare an extensive course, which includes the following:

(1) Introductory courses in Education; (2) The campus training school in session for six weeks for observation and practice teaching; (3) Music courses for church organists and choir masters; (4) Courses designed for students who want to begin their college work during the summer; (5) Advanced courses leading to degrees; (6) A three-week seminar for pastors, June 24 to July 12.

The Seward summer session should prove to be of interest and value to teachers in service, beginning teachers, theological students, organists, choir masters, and pastors.

The summer work is divided into three terms: June 3 to June 21; June 24 to July 9; July 12 to August 2.

All facilities of Concordia will be at the disposal of the summer-school students. Adequate housing for both men and women is available.

FINANCIAL REPORT, Receipts February 1, 1945, to January 31, 1946

From Districts	Budget Accounts	Peace Thankoffering	Army-Navy Collection
1. Alberta and Br. Col.	$ 5,849.95	$ 20,072.58	$ 2,045.79
2. Argentine	150.00	—	—
3. Atlantic	94,510.08	95,746.20	17,889.37
4. Brazil	—	—	—
5. California and Nevada	10,978.08	57,207.88	10,973.23
6. Central	307,200.00	507,385.03	71,809.11
7. Central Illinois	115,524.40	159,449.41	26,684.72
8. Colorado	15,510.37	46,880.11	6,318.65
9. Eastern	62,454.19	136,813.31	17,736.63
10. English	114,766.02	203,542.02	30,917.74
11. Iowa-East	42,214.17	106,653.56	18,694.17
12. Iowa-West	107,866.33	243,113.21	27,352.67
13. Kansas	54,210.96	154,445.71	20,920.66
14. Manitoba and Sask.	7,479.06	20,028.34	2,072.04
15. Michigan	316,610.03	508,936.78	56,878.52
16. Minnesota	182,734.41	308,113.36	47,990.08
17. Montana	4,718.36	17,810.47	2,543.33
18. North Dakota	18,804.21	70,867.97	9,123.39
19. Northern Illinois	260,181.22	397,413.23	68,629.82
20. Northern Nebraska	30,500.00	93,849.74	14,185.90
21. North Wisconsin	103,638.76	144,125.65	28,462.17
22. Oklahoma	12,405.65	36,925.38	5,422.75
23. Ontario	14,483.83	43,644.14	2,969.07
24. Oregon and Washington	24,180.24	109,645.55	14,478.77
25. South Dakota	11,370.28	61,390.70	7,752.21
26. Southeastern	25,092.99	62,280.49	10,416.87
27. Southern	15,057.36	58,679.60	6,487.07
28. Southern California	13,910.90	83,232.69	13,148.15
29. Southern Illinois	57,477.66	96,525.62	15,961.50
30. Southern Nebraska	36,620.94	113,599.29	15,934.55
31. South Wisconsin	151,786.85	212,371.63	37,718.91
32. Texas	36,676.91	83,016.31	17,099.73
33. Western	190,046.20	336,224.18	43,939.27
Total from Districts	$2,445,010.41	$4,589,990.14	$672,556.84
From L. L. L. Endow. Fund	79,832.16		
From Other Sources	252,142.90	32,753.27	12,615.20
GRAND TOTAL	$2,776,985.47	$4,622,743.41	$685,172.04

If we assume that the Districts remitted 80 per cent of their Peace Thankoffering receipts, then the aggregate of all receipts during this year is $5,770,240.94, and adding $2,193.24 received last year, makes a grand total of $5,772,434.18.

THEO. W. ECKHART, *Financial Secretary*

Congregations will want to make it possible for their pastor and teachers to attend all or part of the session. For a catalog write to A. O. FUERBRINGER, *President*, Concordia Teachers College, Seward, Nebr.

Announcements

Pastor Gilmore A. Lueck, Wheeler, Ill., has been appointed to succeed Pastor Theodore Dautenhahn as Visitor of the Effingham Circuit. Pastor Dautenhahn has accepted a call to Immanuel Church, Springfield, Ill. — ALBERT C. BERNTHAL, *President of the Central Illinois District.*

Danville, Ill., Feb. 12, 1946

Rev. Martin L. Mueller of Monte Vista, Colo., has resigned as Visitor of the Southern Colorado Circuit because of ill health. *Rev. G. A. Weinrich* of Westcliffe, Colo., has been appointed as his successor. — E. J. FRIEDRICH, *President, Colorado District.*

The Association of Lutheran Secondary Schools will meet at Concordia College, Fort Wayne, Ind., March 15 and 16. Each secondary school within the Synodical Conference has been invited to send two delegates. — CARL S. MEYER, *President.*

January Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

Concordia Ladies' Guild, Brentwood, Pa., Foreign Missions, $5.00. John Bersin, India Missions, 10.00. Mrs. Clara Mangelsdorf in Memory of Adolf Mangelsdorf, Board of Support and Pensions, 3.00. Oscar T. Doerr, Mexican Chapel Fund, 100.00. Spanish Literature for Mexico, Trinity Welfare Workers, Wausau, Wis., 10.00, Ida M. Peters 3.00, Rev. M. Wagner 5.00. Louise Schwartz, Missionaries, 20.00. St. Michael's Ladies' Aid, Jetmore, Kans., Argentine District Typewriter Fund, 25.00. Ladies' Convention, Forestville, Wis., Missions in China, 51.02. St. Peter's Church Ladies' Aid, Forestville, Wis., China Missions, 20.00. Christ Church Ladies' Aid, Dundalk, Md., in Memory of Mrs. Antonia Martell, Lutheran Hour, 5.00. Mrs. Eleanor W. Craw in Memory of Julius C. Rauh, Pension Contingent Fund, 5.00. Earl Graff, Colleges and Seminaries, 5.00. Pension Contingent Fund, A. Gotsch, 50.00, Rev. A. F. Wedel in Memory of Rev. A. F. Ziehlsdorff 2.00. G. T. Horst, German Orphans' Home, 10.00. Per Rev. O. Krueger: N. N., Missions Among Mohammedans, 500.00. Marie Kommichau, Missions, 20.00, L. E. Thalley, African Missions, 20.00, Negro Missions 30.00, Deaf Missions 5.00, Blind Missions 5.00, India Missions 10.00, China Missions 10.00, General Fund 20.00. Harry Leno, Lutheran Hour, 5.00. Trinity Church, Lenzburg, Ill., Orphanage in Brazil, 600.00. Blanche Munsch, Missions in Nigeria, 30.00. Arthur C. Zander, Luth. Women's Miss. League, 1.00. Ede H. Gerjets, African Missions, 10.00, Blind Missions 10.00, Deaf Missions 10.00. Mrs. H. A. Plauman, Literature for the Blind, 10.00. N. N., Missions in Japan, 20.00. In Memory of John Martin, Pension Contingent Fund, Members of St. Luke's, Kansas City, Kans., 7.00, Mrs. Fred Meinert 53.00. Catharina Nagel, General Missions of Synod, 500.00. Henry von Glahn, Synod, 2.00. Mr. and Mrs. Paul H. Kirchner, Missions in Africa, India, and China, 115.00. Mr. and Mrs. A. W. Shorck, Foreign Missions, 50.00. A Friend, General Missions, 5,000.00. In Memory of Rev. Theo. H. Evers, Permanent Support Fund, Zion Miriam Soc., El Paso, Tex., 10.00, the Eckstrom Family 10.00. Fred Schlappi, Missions, 18.00. N. N., Iowa, Foreign Missions, 200.00. Otto A. Klein, Missions, .75. Mrs. A. H. Gillardon, Missions, .25. Herman G. Fleitnee, Missions, .75. Wanda Prodoehl, for Poor, 5.20. Hy. M. Waldschmidt, Deaf Missions, .75. Carl Ehmann, Missions, 1.00. Per Foreign Mission Office: Mr. and Mrs. Joe Fricker, Chapel in India, 450.00; A. Driemeier Storage and Moving Co., Foreign Missions, 100.00; Anna Martens in Memory of Mrs. Bernice Sigman, China Missions, 5.00; Mr. and Mrs. John Perko, China Orphanage, 32.00; for use in the field of Rev. M. J. Lutz, India, Olga Markovich 15.00, Eleanor Wendt 18.00, Mathilda Wegner 10.00; Mrs. Walter Schmidt, Foreign Missions, 25.00; N. N., Oklahoma City, Okla., Student in India, 30.00; Students' Mission Soc., Concordia College, Ft. Wayne, Ind., Catechist in India, 125.00; China Missions 100.00; Mr. and Mrs. Chas. Uetrecht, Foreign Missions, 25.00; Mrs. Dora Grace, Evangelist, India, 3.00; the Schumanns in Memory of August Schumann, Special for Miss Martha Boss, China, 5.00; Mr. and Mrs. O. H. Dreyer, China Orphanage, 20.00, India Student 30.00; St. John's Sunday School, Hoboken, N. J., India Student, 40.00; Chaplain and Mrs. Alex von Schlichten, India Missions, 10.00; Trinity Luth. Sunday School, Lincoln, Nebr., India Student, 10.00; Mrs. Louis Frank, China Orphanage, 20.00.

Legacies and Bequests: Arthur E. Michel $1,400.00. **W. H. SCHLUETER, Treas.**

Changes of Address

Pastors:

Beltz, Eugene, Box 911, Black Hills Ordnance Depot, Igloo, S. Dak.
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Boecher, F. Wm., 119 Chestnut St., Gowanda, N. Y.
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Gerike, Gerhardt J. C., Box 47, 416 Evanston Road, Kingsford Heights, Ind.
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Hartman, Wm. H., *c. r. m.*, 5158 McCallum Ave., South Gate, Calif.
Hartmann, Walter, 607 E. Jefferson, Valparaiso, Ind.
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Weber, Edmund W., 1501 Kearny St., N. E., Washington 17, D. C.
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Teachers:

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Cholcher, W. H., 2649 Woodloine Ave., Knoxville, Tenn.
Germeroth, C. E., R. 1, Hannibal, Mo.
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